

SATURDAY, NOVEMBER 3, 1877.]

**[CONFIDENTIAL.]**

## SELECTIONS

FROM THE

# VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODDH, AND CENTRAL PROVINCES,

Received up to 27th October, 1877.

(POLITICAL.)

GENERAL.

The *Oudh Punch* of the 23rd October publishes an article in the form of a *ghazal*, contributed

Circulation,  
230 copies.

The grievances of the  
natives of India.

by a correspondent, lamenting the miserable condition of Natives. You call us barbarians and uncivilised, then how can a good feeling exist between you and us? If civilisation depends only on a yellow or fair skin, we can never be civilised. You should be ashamed to vaunt: we very well know your past history. Perhaps you have forgotten that you once used to cover your bodies with the leaves of trees. It does not become you to call us semi-barbarians. You should just remember what was your condition at first. You should be always grateful to us. Ought you to find fault with those very persons who have brought you up? You owe your present greatness to us, and, therefore, we have none but our-



selves to blame. Our own riches have made you earls and marquises, and yet we are now despised. We have already given you our wealth and country, and we are also ready to sacrifice our lives on your behalf, yet you do not heed us. We have displayed our loyalty to you in a variety of ways, but you have never regarded us as your friends. We expect kindness and favor at your hands, while you sharpen your knife (to cut our throats). It is with great difficulty that we can survive the sword-cuts of the license-tax and the reduction of public expenditure. It was your secret wish to ruin us under the pretext of educating and civilising us. The hopes inspired in us by your words and promises are at present our support in life. It is our earnest prayer that we should not be led to believe that you break your promises, else your promises will cease to be a consolation to us. We are a simple-hearted people, and, therefore, we do not like your cunning and deceit. It seems likely that Kabul will also soon fall a dupe to your intrigue. The tax and the famine have reduced us to bare skeletons, and we have now very little hope of living any longer. If we happen to shed tears over our wretched condition, take care that the flood does not reach England. Cease to recognise the distinction of creed and color, and a feeling of mutual sympathy will at once grow between you and us.

Circulation,  
90 copies.

A correspondent of the *Nayyari Azam* of the 24th October says that Englishmen objected to Her Majesty's assuming the title of "Empress of India," but the Natives of India hailed the news with joy. The Natives thought that they were hitherto subjects of the Queen, but, after the assumption of the imperial title by Her Majesty, they would become subjects of the Empress, and thus would be exalted in rank. They hoped that great good would accrue to them from the darbar, and all their miseries would be at an end. But to their astonishment and confusion the darbar which was expected to give birth



to an angel brought forth a monster, the monster being the license-tax. Englishmen were wise enough not to give the title of Empress of England to Her Majesty, because as the rank of a sovereign increases, the rank of his subjects decreases. The writer then draws attention to the fact that the license-tax being levied on a classification of professions and trades and not according to the income of each trader, presses heavily upon the poor classes of traders. It is the earnest prayer of Natives that the Government should suspend the imposition of the license-tax in the present time of distress.

Circulation,  
220 copies.

A correspondent of the *Safir-i-Hindustan* of the 20th October, in continuation of his previous article (*vide* the *Selections* for the week ending the 20th October, 1877, page 722), says that the English being a civilised and rich people imagine the Natives also to be as well off as they. We are hard beset with poverty and all its attendant evils, but they have no idea of this. The English law has been framed without any reference to our condition, and is suited only to a people in affluent circumstances. No Native is consulted at the time of legislating. If the Government were to utilise the experience of Natives, the law would be toned down to suit our circumstances. The English law has not only led to the ruin of our worldly riches, but it has actually demoralised us. In former days not even verbal agreements or agreements written on unstamped paper were so shamelessly disavowed as registered bonds are now. In these days a judgment-debtor shamelessly considers himself perfectly absolved from his liabilities after the expiration of a certain period fixed by the law. At first sight, the English law appears to be very beautiful and its splendour dazzles the eye, but it is ruinous in its effects. The writer then dwells at length on the fact that a man is put to very great expense in these days in obtaining justice. By the time that a civil suit finds its way to the



High Court, after passing through the various stages from the lowest court, both parties to the suit are put to immense expense and trouble. It is very rare that the winning party is enabled to realise the amount of the decree from the judgment-debtor. The court always strictly adheres to a fixed procedure, which it has established with a view to its own gain and convenience. We cannot afford to pay the heavy stamp fees. For the mere convenience of the court all Urdu papers connected with any case have to be translated into English, but the translator's fees press heavily upon us. To obtain a copy of any English document from the court puts us to heavy expense. We cannot conveniently pay the pleader's or the barrister's fees. Our circumstances do not allow us to lie for years at the door of the High Court, until our case is decided. In short, we are quite unable to bear the charges which litigation entails upon us. In everything we have to pay dues to the Government just as the Hindus have to pay to the Brahmins. We were much better off when our cases were decided by our village *panchaitis* than we are now. We were then put to no expense whatever on account of litigation. The state of assessors is pitiable. If any of them ever happens to express his dissent from the opinion of the Judge, he is abused by the latter. If he is late in attending the court, he is fined. No respect whatever is shown to him. He gets no remuneration for his work. The same is the case with Native members of municipal committees. All classes of the people are already suffering from an abnormal rise in prices, and their condition has been aggravated by the license-tax. If a man wishes to appeal to the collector for exemption from the payment of the tax, the expenses incurred in petitioning the collector equals the amount of the tax itself.

Circulation,  
220 copies.

The *Safir-i-Hindustan* of the 20th October says that the

The amalgamation of  
Oudh and the North-West-  
ern Provinces.

task of governing a people is a very difficult one. It is no easything for a ruler to act in strict conformity to



the principles of justice, and likewise in accordance with the desires and feelings of the people. This difficulty considerably increases when the rulers differ from the ruled both in race and creed. But when the rulers are foreigners, and being proud of their civilisation and national greatness, condemn the children of the soil as a semi-barbarous people, the Government of that country must be in a still worse state. This very state of things is, we think, the cause of the ruin of India. The Governor-Generals of India are quite ignorant of the real state of the country and of the wishes and wants of the people. All their knowledge about India and its inhabitants is derived from the *Arabian Nights* and Moore's *Lalla Rookh*. Moreover, Englishmen think it below their dignity to mix with us; and apparently they cannot discover our sentiments and feelings without interchanging thoughts with us in a familiar manner. In fact our desires and feelings are not thought worthy of being consulted by our rulers. It is to be regretted that they do not follow the tenets of their own religion. That a man should do to others what he wishes that others should do to him, is a noble precept of Christ. If the English were to act upon this excellent principle, the Natives would have no reason to complain. In the matter of the amalgamation of Oudh and the North-Western Provinces Lord Lytton is not much to blame, because he himself had no knowledge of the desires of the people, and naturally depended for all his information on the subject upon English officials. However, no such excuse can be pleaded in the case of Sir George Couper. But he thinks the popular opinion to be of no value. English officers cannot see any reason why the people of Oudh should be dissatisfied with the absorption of their province into the North-Western Provinces, simply because the former do not sympathise [with the] latter. But the motives which prompt the dissatisfaction of the people are laudable. From the time of the Moghal Emperors the province of Oudh has had a separate administration of its



own. Since its annexation to the British territories it also hitherto continued a separate administration. With the exception of Calcutta, Bombay, and Madras, Lucknow is second to no city in India in any respect. However, since the mutiny, Oudh, and especially the city of Lucknow, has been in a very wretched state; and the removal of the seat of Government from Lucknow to Allahabad cannot be expected to ameliorate the state of the former, but rather to make it worse. The inhabitants of Oudh love Lucknow just as Englishmen London, and the French Paris. What would be the state of feeling of Englishmen, if James I had made Edinburgh his capital after the death of Queen Elizabeth, or had William III transferred the seat of Government from London to Holland after the dethronement of James II? The administrative union of Oudh and the North-Western Provinces has expressly been effected not on any political grounds, nor for the good of the people, but simply as an economical measure. But economy should be enforced where there is extravagance. The administration of the Panjab and Oudh is already conducted on the most economical principles. Bengal and the North-Western Provinces should have been sacrificed on the altar of economy. The same work which one deputy commissioner does in Oudh is done by three officers in Bengal, *viz.*, a collector, a district judge, and a subordinate judge. There are twelve Judges in the High Court of Bengal, but there is only one Judicial Commissioner in Oudh. In the end, we hope that Lord Lytton will take the question of the amalgamation of Oudh and the North-Western Provinces again into his favorable consideration. His action in the Fuller case has placed his sense of justice beyond dispute. That case concerned only one man, but in the amalgamation question the interests of thousands are at stake.

Circulation,  
220 copies.

A correspondent of the *Safir-i-Hindustán* of the 20th October says that the proprietor of that newspaper (the *Oudh Akhbar*), which

The amalgamation of  
Oudh and the North West-  
ern Provinces.



is in the habit of flattering the Government, went to Naini Tal, and took with him an English translation of the *Oudh Punch* for the perusal of Sir George Couper. It is feared that the editor of the *Oudh Punch* will now either be expelled from Lucknow or punished with imprisonment for six months.

The news of the intended visit of Sir George Couper to Lucknow has caused great anxiety to those men who have protested against the administrative union of Oudh and the North-Western Provinces. Nothing can calm their frightened minds. They say that Sir George Couper is a very obstinate man. He will boldly or fearlessly do anything which he likes. When he does not care for his own office or dignity, why will he care for them? Their own countrymen through selfish motives are ready to kill them. In short, the people of Oudh are in a state of great anxiety. The very ground seems to give way under our feet. Are these the principles of liberty under the English Government? Is this the way to use those principles? Should not high English officials act with great modesty in ruling over the people? Is it an act of honesty on our part to submit false addresses to Government officers? Is it right to annoy those men who are in pain or grief and to be displeased with their wailing and crying? Are we not already in a state of slavery? Do not our countrymen dislike their present state? Do they long for a still worse state? Is not all this the result of our low fawning and cringing? It is to be regretted that some public officers, in utter disregard of their duty, forget that popular discontent is very injurious to the State.

The *Vakil-i-Hindustán* of the 19th October says that India is a very large and celebrated country. The British rule in India. When we recollect the fact that the English, who are now the paramount power in India, at first came here as a mere body of traders, we feel that Heaven has placed the destinies of this vast continent into the hands of a

Circulation,  
212 copies.



handful of islanders for some special end which is fraught with good to us. Englishmen are in India not to plunder the country and carry away its riches to England. They are here not to oppress the people and to tyrannise over them, but rather their true mission in India is to develop the resources of the country, and to propagate learning and civilisation among the Natives. In other words, to raise the inhabitants of India to the level of a Western civilised nation. If the English fail to properly discharge their mission, they will cast a slur upon their civilisation and christianity. Heaven has no doubt placed us under their rule, but they should not consider the relation existing between them and us to be that of the rulers to the ruled but that of parents to children. In our present state we are a quite helpless people, and stand in need of Government aid in everything. The Government should appoint able and kind-hearted Englishmen to high offices in the public service. They should cultivate friendship with us, encourage education among us, and teach us civilisation and liberty.

#### FRONTIER.

Circulation,  
325 copies.

The *Panjābi Akhbār* of the 20th October, referring to the rebellion of the Jawaki tribe, says that the insurrection of this tribe has probably been caused by the instigation of the neighboring tribes. If it is the intention of the Government to bring all the country lying between Peshawar and Khelat under its dominion, it should lose no time in sending a military expedition against the rebellious tribes. As far as possible, the rebels should be taken captives, and unnecessary bloodshed should be avoided. The suppression of the rebellion with a strong hand will tend to secure permanent peace on the frontier, and to bring the Amir of Kabul to his senses. He counts upon receiving aid from the frontier tribes in time of need. But when they have

The insurrection of the  
tribes on the frontier.



acknowledged the allegiance of the Government all his hopes will be frustrated.

#### NATIVE STATES.

The *Vrita Dhára* of the 22nd October states, on the authority of the *Indu Prakāsh*, that

Circulation,  
175 copies.

The decision of appeals from the orders of the State courts in Baroda by the Resident.

the Resident of Baroda gets Rs. 1,500 a month from the State for deciding the appeals in civil and criminal

cases, from the orders of the courts established by the State. Such a proceeding is very discreditable to the administration of Sir T. Madho Rao. True, the Natives are very litigious. However, if the cases are properly decided by the courts and full records of the proceedings in each case are kept, the Resident will have very little opportunity of interfering with the judgments of the courts. Sir T. Madho Rao should issue a code of rules for the guidance of the courts of justice and the police.

A correspondent of the *Agra Akhbār* of the 21st October,

Circulation,  
327 copies.

The *Oudh Akhbār*.

in reference to a scurrilous article that appeared in the *Oudh Akhbār* of the

27th September, about the Begam of Bhupal (*vide* the *Selections* for the week ending the 29th September, 1877, page 668), bitterly abuses the writer of that article and draws the attention of the Government to it.

The *Mashir-i-Qaisar* of the 21st October, in its correspon-

The levy of a tax by the Raja of Kishangarh.

dence columns, states that the Raja of Kishangarh is levying a tax upon the

people in his State. There are two rates of the tax, Rs. 11 and Rs. 3. Any man who refuses to pay the tax is thrown into prison. The Delhi darbar cost the Raja Rs. 21,000, and the marriage of the younger Bâi, Rs. 35,000. The tax is levied to realise this total amount of Rs. 56,000 from the people.



Circulation,  
200 copies.

The *Khair Khwáh-i-Hind* of the 24th October republishes from the *Dárul Khiláfa* (a paper published at Constantinople), an eulogium on the Nawab of Rampur for contributing to the Turkish relief fund. The eulogium is a very short one in Persian verse. One Muhammad Mehri Effandi is the writer. The Nawab is praised for his generosity in having contributed one lakh of rupees towards the Turkish relief fund.

#### GENERAL ADMINISTRATION.

Circulation,  
230 copies.

The *Oudh Punch* of the 23rd October publishes an article, contributed by a correspondent, to illustrate the way in which cases of theft are disposed of by the police. A typical example of police enquiries in cases of theft.

As soon as a case of theft is reported at the police station, the deputy inspector with his staff comes to the house of the man whose property has been stolen. The first thing that the poor man has to do is to provide luxurious food for the police. Some of his neighbors are then apprehended and subjected to severe beating to extort confession. They have to procure their release by gratifying the police. Then the members of the family of the man who has lost his property are subjected to the same treatment, and he has to purchase their acquittal by yielding up to the police what escaped the hands of the thief. He is also made to declare in the presence of a municipal commissioner that his loss by the theft has been very small, and that he does not wish the enquiry to be continued any longer. The police enquiry thus comes to an end, and the case is deposited.

Circulation,  
300 copies.

A correspondent of the *Kavi Vachan Sudhá* of the 22nd October, after reviewing the proceedings of the civil court of arbitrators at Poona for the month of September last, urges upon the Government the propriety of establishing similar courts in the North-Western Provinces also. Such courts will be



beneficial to the people in several ways. Natives, being thoroughly acquainted with the customs and manners of their own countrymen, can administer justice better than Europeans. Moreover, suitors are saved the expense of stamp and pleader's fees.

The *Hnidi Pradip* (a recently started monthly journal) of

Circulation,  
200 copies.

The admission of natives into the public service in the North-Western Provinces

the 1st October says that the North-Western Provinces' Government Resolution No. 1494, dated 18th July last, rules that only those Natives who

have passed the prescribed test in English and Persian or Urdu will be eligible for the public service. As far as we can see, this sentence means that no Native who only knows English and Sanskrit or Hindi will be eligible for the public service. We cannot consider Urdu and Hindi to be the same language as the *Kashi Patrika* does, because in the same resolution, in speaking of the examination of European candidates for the public service, the phrase "Urdu or Hindi" occurs, which places it beyond doubt that the Government recognises a distinction between Urdu and Hindi, and that the term Urdu is to be applied only to that form of the Hindustani language in which the element of the Persian and Arabic words predominates, which is written in the Persian characters, and which lives within the walls of courts. We are not sorry for the fact that the resolution in question is an outrage on the sanctity of the Sanskrit language ; because looking at the structure of that language and the present state of India, it may seem politic to favor that language and Sanskrit scholars as little as possible. But we keenly feel for Hindi. Hindi is spoken by several crores of men. The seed of that language was planted in the education department by the late Mr. Thomson, when Lieutenant-Governor of the North-Western Provinces. Gradually the seed germinated and grew into a plant. The plant grew very rapidly under the fostering care of Sir William Muir and Mr. Kempson. Babu Harish



Chandra and others also took a great interest in furthering its growth. The Hindus were very happy to see that the Government took pains to improve their language, and even allotted it a place in Government schools and colleges. The study of Sanskrit was also encouraged in colleges. But it is to be regretted that the Government has now resolved to uproot that tree which it once planted with its own hands. A good man does not cut even a poisonous tree which he himself has planted. It will not be surprising if the Government thinks fit in a short time to impose a special tax like the license tax upon the Hindi-knowing Natives.

#### F A M I N E.

The *Málwá Akhbár* of the 17th October says that India has lately become a constant prey to calamities. First, a famine broke out in Bengal; secondly, that country was subjected to the ravages of a cyclone the next year; thirdly, the Deccan has severely suffered from a famine; and fourthly, Central India is now menaced by a similar calamity. The conduct of the Government officers in dealing with the Bengal and the Madras famines has been very different. As soon as the symptoms of a scarcity became visible in Bengal, the far-sighted officers of Bengal at once held a public meeting to appeal to private charity in behalf of the sufferers, and thus the evil effects of the famine were readily neutralised. But unfortunately in regard to the Madras famine the officers thought otherwise. They imagined that if they appealed to England for aid they would be deemed incompetent for their high posts, and, therefore, refrained from bringing the distress of the famine stricken people home to the English public. We of course complained of our distress to the English public, but it would not believe us, probably because our statements were not supported by official evidence. At last, the Duke

The Deccan famine.



of Buckingham had the boldness to convene a public meeting. He directed the attention of the British public to the severity of distress, and the result of this has been that the Madras relief fund in England amounted to £300,000 on the 4th October. This is a fresh proof of the liberality and munificence of the English nation. It was the duty of Lord Lytton, Sir Philip Wodehouse, and Sir Richard Temple to appeal to the British public for relief to the sufferers, but they did not think fit to do so. They thought that such a proceeding would cast a slur upon those by whose recommendations they were appointed to their present high posts in India. They satisfied themselves with the thought that they rendered every possible relief to the people from the State revenues. Their policy is open to censure, while the conduct of the Duke of Buckingham deserves praise.

The *Kárnámah* of the 22nd October says that the Marquis of Salisbury, in a speech which he lately delivered at Bradford, recommended emigration in India. His lordship is of opinion that emigration will improve the condition of the people and prevent the recurrence of famines in future. It is very unfortunate that the Secretary of State entertains such views. In the time of the former kings of India the theory of immigration was in favor. Foreigners were settled down in the country with the object of encouraging agriculture ; and the result of this was that India came to be regarded a very fertile country. But perhaps the time has now come for reaction. We fail to see any connection between an excessive population and the occurrence of a famine. But, on the contrary, if a country has an abundant population, cultivation is found in a very flourishing condition in that country ; and cultivation is manifestly a great source of benefit to the State and the people. We don't see how a decrease in population will be followed by an increase of cultivation. Does the Secretary of State mean to send

Circulation,  
300 copies.

The theory that emigration is the remedy of famines in India.



for new machines from America for the purpose of improving cultivation in India? However, if there is no rain, and tanks dry up, and rivers become unable to supply canals with water, how can corn grow and how can we prevent a rise of prices? Owing to the present draught, peasants living in the southern and eastern districts of Oudh have emigrated into the Tarai districts, how can it be expected that in the deserted districts cultivation will be carried on in future to the same extent as before? We cannot comprehend the object which the Secretary of State has in view in mooted the question of emigration. Emigration can entail no loss upon the Government, because the zamindars and talukdars are bound to pay the fixed revenue to the Government without any excuse in the event of a calamity.

#### LOCAL AND MISCELLANEOUS.

Circulation,  
58 copies.

A correspondent of the *Benares Akhbār* of the 25th October, writing from Ghazipur, complains of the abnormal rise of prices in Ghazipur, and suggests that the exportation of grain from the district should be stopped, and a check should be exercised over the market prices.

A correspondent of the same paper, of the 18th October, complains of the dearth of grain in the Gorakhpur district. Rice sells at four and a half *sirs* the rupee; wheat at six and a quarter *sirs* the rupee; gram at seven *sirs* the rupee, &c.

Circulation,  
450 copies.

The *Rahbar-i-Hind* of the 20th October, on the authority of its correspondent, complains that when any Native holding a decree against an Englishman gets an order issued from the court of Mr. Brown, the assistant commissioner of Dalhousie, for the attachment of the property of the latter, the latter somehow or other gets previous information of this, and is thus enabled to dispose of his property



beforehand. *Prima facie* it is to be inferred that he gets this information through the bailiff.

The same paper complains that the road leading from Nurpur (Kangra) to Dalhousie is in a very neglected state. The trees standing along the sides of the road also require pruning.

The road lying between Nurpur and Dalhousie is in a very bad state.

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ERRATA.

In the *Selections* for the week ending the 20th October, 1877, at pages 733 and 734,

For "the taluqdars of Oudh, the rāises of Lucknow, the Native and English merchants, the princes of the royal family of Oudh.

Those who are not taken notice of, or reptiles (those who protest against the amalgamation of Oudh and the North-Western Provinces),"

*Read* "those who are not taken notice of, or reptiles (those who protest against the amalgamation of Oudh and the North-Western Provinces): the talukdars of Oudh, the rāises of Lucknow, the Native and English merchants, and the princes of the royal family of Oudh."



## LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
1	<i>Agra Akhbār</i> ...	Agra	Urdū	Weekly	October 21st, 1877.	327 copies (including 50 copies taken by Govt.)
2	<i>Akhabār-i-'Alam</i> ...	Meerut	Ditto	Ditto	" 20th "	80 copies.
3	<i>Akhabār-i-'Am</i> ...	Lahore	Ditto	Ditto	" 24th "	945 copies (including 336 copies taken by Govt.)
4	<i>Akhabār-i-Tamannai</i>	Lucknow	Ditto	Tri-monthly	" 20th "	125 copies.
5	<i>Akhyar-ul-Akhabār</i>	Ditto	Ditto	Ditto	" 22nd "	137 "
6	<i>Akmal-ul-Akhabār</i>	Delhi	Ditto	Weekly	" 21st "	120 "
7	<i>Aligarh Institute Gazette</i>	Aligarh	Urdū-English	Bi-weekly	" 20th & 23rd "	343 copies (including 94 copies taken by Govt.)
8	<i>Allahabad Akhbār</i>	Allahabad	Urdū	Daily	" 22nd to 27th "	copies taken by Govt.)
9	<i>Anjuman-i-Hind</i>	Lucknow	Ditto	Weekly	" 20th "	130 copies.
10	<i>Anjuman-i-Panjāb</i>	Lahore	Ditto	Ditto	" 19th "	410 copies (including 250 copies taken by Govt.)
11	<i>Ashraf-ul-Akhabār</i>	Delhi	Ditto	Tri-monthly	" 21st "	105 copies.
12	<i>Benares Akhabār</i>	Benares	Hindī	Weekly	" 18th & 25th "	58 "
13	<i>Bharat Bandhu</i>	Aligarh	Ditto	Ditto	" 12th "	140 "
14	<i>Dabdaba-i-Sikanduri</i>	Rampur	Urdū	Ditto	" 22nd "	352 "
15	<i>Gwalior Gazette</i>	Gwalior	Hindī-Urdū	Ditto	" 14th & 21st "	"



16	Hindi Pradip ...	Allahabad	...	Hindi	...	Monthly	...	1st	200	"
17	Jaipur Akhbār (Rajputana),	Jaipur	...	Urdū	...	Weekly	...	19th	125	"
18	Jalwah Tūr	Meerut	...	Ditto	...	Ditto	...	24th	142	"
19	Kárnámah ...	Lucknow	...	Ditto	...	Ditto	...	22nd	300	"
20	Kaukab-i-Hind ...	Ditto	...	Ditto	...	Bi-monthly	...	24th	260	"
21	Kavi Vachan Sudha	Benares	...	Hindī-English	...	Weekly	...	22nd	300	"
22	Kayasth Samachar	Lucknow	...	Urdū	...	Monthly	...	9th	300	"
23	Khair Khwah-i-Alam	Delhi	...	Ditto	...	Weekly	...	23rd	160	"
24	Khair Khwah-i-Hind	Ditto	...	Ditto	...	Ditto	...	24th	200	"
25	Koh-i-Núr ...	Lahore	...	Ditto	...	Bi-weekly	...	20th & 24th, 1877.	495 copies (including 30 copies taken by Govt.)	"
26	Lawrence Gazette	Meerut	...	Ditto	...	Weekly	...	Oct. 23rd, 1877.	500 copies (including 50 copies taken by Govt.)	"
27	Lytton Gazette	Delhi	...	Ditto	...	Bi-monthly	...	22nd	200	"
28	Máhwá Akhbār	Indore	...	Marahti	...	Weekly	...	17th	100	"
29	Márwár Gazette	Jodhpūr	...	Hindī-Urdū	...	Ditto	...	15th	"	"
30	Mashir-i-Qaisar	Lucknow	...	Urdū	...	Ditto	...	21st	"	"
31	Meerut Gazette	Meerut	...	Ditto	...	Ditto	...	22nd	80	"
32	Mitra Bilas ...	Lahore	...	Hindi	...	Ditto	...	"	200	"
33	Mufid-i-Hind ...	Delhi	...	Urdū	...	Ditto	...	24th	125	"
34	Muhib-i-Hind	Meerut	...	Ditto	...	Ditto	...	13th	245	"
35	Mumba-ul-Akham	Lucknow	...	Ditto	...	Ditto	...	14th	30	"
36	Mutlai-i-Núr ...	Cawnpore	...	Ditto	...	Bi-monthly	...	23rd	50	"
37	Naiar-i-Azam ...	Moradabad	...	Ditto	...	Weekly	...	24th	90	"
38	Nizam-ul-Akhabār	Delhi	...	Ditto	...	Ditto	...	22nd	45	"
39	Núr-i-Afshan ...	Ludhiana	...	Ditto	...	Ditto	...	25th	407	"
40	Núr-ul-Anwar	Cawnpore	...	Ditto	...	Ditto	...	27th	380	"
41	Oudh Akhbār	Lucknow	...	Ditto	...	Daily	...	22nd to 27th	700 copies (including 50 copies taken by Govt.)	"



*List of papers examined—(concluded).*

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
42	Oudh Punch	Lucknow	Urdu	Weekly	Octr. 23rd, 1877.	230 copies.
43	Panjab-i-Akhhār	Lahore	Ditto	Ditto	" 20th "	325 "
44	Patiala Akhhār	Patiala	Ditto	Ditto	" 22nd "	247 "
45	Prince of Wales' Gazette	Meerut	Hindī-Urdū-English,	Ditto	" 20th "	150 "
46	Qaisar-ul-Akhhār	Allahabad	Urdu	Ditto	" 21st "	100 "
47	Rahbar-i-Hind	Lahore	Ditto	Bi-weekly	" 20th & 23rd "	450 "
48	Rohilkhand Akhhār	Moradabad	Ditto	Weekly	" 20th "	210 copies (in- cluding 50 copies taken by Govt.)
49	Sādiq-ul-Akhhār	Bhawulpur	Ditto	Ditto	" 15th & 22nd "	699 copies.
50	Safir-i-Hindustān	Amritsar	Ditto	Ditto	" 20th "	220 "
51	Saiad-ul-Akhhār	Delhi	Hindī-Urdū	Tri-monthly	" " "	86 "
52	Sir Punch Hind	Lucknow	Urdu	Weekly	" " "	150 "
53	Tohfah-i-Kāshmir	Srinagar	Ditto	Ditto	" " "	250 copies (in- cluding 200 copies taken by Maharaja of Kashmir).
54	Umdat-ul-Akhhār	Fatehgarh	Ditto	Ditto	" 17th & 24th "	150 copies.
55	Urdū Akhhār ...	Delhi	Ditto	Ditto	" 24th "	130 "
56	Urdū Akhhār	Akola	Marāṭhi	Ditto	" 20th "	190 "
57	Urdū Akhhār (Akola)	Ditto	Urdu	Ditto	" " "	212 "
58	Vakil-i-Hindustān	Amritsar	Ditto	Ditto	" 19th "	175 "
59	Vrit Dhārā	Dhār	Marāṭhi	Ditto	" 22nd "	" "

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